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O'LEARY:
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Cuid I
An Easy
Irish Phrase-Book
- Part I -

1875

1876

1877

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Cuid I

AN EASY IRISH PHRASE-BOOK

PART I

(Second Edition).

BY

THE REV. PETER O'LEARY, P.P.

Dublin:

THE IRISH BOOK COMPANY,

35 UPPER O'CONNELL STREET.

1902.

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"IS" AND "TĀ."

- I. "ir," or any part of it, is the link between two substantives, or between two modes, as "ir ainnmige bó"; "ir 'na reapañ atā rí."
- II. "Tā," or any part of it, is the link between a substantive and any of its modes, as "tā an bó 'na reapañ"; "tā rí as riúbal."
- III. The *predicate* comes next to "ir," the *subject* comes next to "tā." "atā" is the relative form of "tā." "ir" can be very often omitted.

PHRASES

TO ILLUSTRATE THE FOREGOING PRINCIPLES.

Present Time.

1r bpeāg an lā é.	It is a <i>fine</i> day.
1r lā bpeāg é.	It is a fine day.
1r fear lāioin é.	He is a strong man.
1r lāioin an fear é.	He is a <i>strong</i> man.
1r é an fear lāioin é.	He <i>is</i> a <i>strong</i> man.
1r lāioin atá ré.	He is <i>strong</i> .
nāc lāioin atá ré !	How strong he is! (Lit., Isn't it strong he is !)
tá ré lag.	He is weak.
tá ré go lag.	He is <i>weak</i> .
1r lag atá ré.	He is very weak.
tá ré ana lag.	He is <i>very</i> weak.
tá ré go h-ana lag.	He is <i>very</i> weak.
tá ré go h-ana lag an fad.	He is very weak entirely.
tá an donar le laige ain.	He is excessively weak.
1r fear micel.	Michael is a man.
1r fear maic micel.	Michael is a good man.
1r fear gan maic micel.	Michael is a useless man.
1r fear meacta é.	He is a good-for-nothing man.
fear meacta.	A man who is a failure.
tá taös 1 n' fear.	Thade is a man.
tá ré 1 n' fear mór.	He is a big man.
tá ré 1 n' fear beag.	He is a little man.
1r roic òuine é.	He is a bad man.
1r òuine fóganta é.	He is a good man, <i>i.e.</i> , he is a man who does good to others.

Is talamh fóganta é.

It is good land, *i.e.*, kind, productive land.

Is caillte an talamh é:

It is dreadfully bad land.

Is caillte an aimsir í.

It is terrible weather.

Is caillte an lá é.

It is a frightful day.

Is caillte an lá é le plúce.

It is a frightful day, it is so wet.

Is caillte a deimhir orm é.

You *have* treated me scurvily.

Is deap an buachaill tu!

You are a nice boy!

Is maith an t-ghaibhl agat é!

You have done well!

Ní mírde beith ag brath ort!

It is no harm to be depending on you!

Ní h-eadó go deimhin.

No indeed.

Ní cloch iaran.

Iron is not stone.

Ní h-admao cloch.

Stone is not wood.

Ní feoil admao.

Wood is not flesh.

Ní cnámh adairc.

Horn is not bone.

Ní piona cpoicean.

Skin is not hair.

Ní leathar piona.

Hair is not leather.

Ní fuil uirge.

Water is not blood.

Ní h-uirge bainne.

Milk is not water.

Ní bainne biotáile.

Spirit is not milk.

Ní gairmín cne.

Earth is not sand.

Ní (p) gairmín.

Sand is not earth.

Ní gairmín sprean.

Gravel is not sand.

Ní sprean gairmín.

Sand is not gravel.

Ní móin gual.

Coal is not turf.

Ní gual móin.

Turf is not coal.

Ní duilleabair péur.

Grass is not foliage.

Ní cpann cabáirte.

A cabbage is not a tree.

Ní cabáirte cpann.

A tree is not a cabbage.

Ní cabáirte feoil.

Meat is not cabbage.

Ní feoil cabáirte.

Cabbage is not meat.

Ní plúr mín.

Meal is not flour.

Ní mín plúr.

Flour is not meal.

Ní bó capat.

A horse is not a cow.

Ní capat bó.

A cow is not a horse.

Ní samuin rioraé.
Ní rioraé capal.
Ní gort gairiú.

Ní cnuicneáct órna.
Ní coince cnuicneáct.
Ní daib gúir.
Ní fuinpeós coll.
Ní mire Tadó.
Ní Tadó mire.

An aómao cloé?

An bótar corán?

An fear Tadó?

An capal bó?

An bó capal?

An amárac an Dóimnac?

An í an Aoine atá aóainn?

An é an Satharín atá
aóainn?

An iníu an luan?

An é an luan atá iníu
aóainn?

An é seo an luan?

An fíle túra?

An gábar mionán?

An muc maóra?

An maóra muc?

An leat-ra an muc?

An leat an gábar?

An leat an maóirín?

An tu a cáill é?

An tu a fuair é?

An tu a tús leat é?

An tu o'pás anró é?

A foal is not a calf.

A horse is not a foal.

A garden is not a corn-
field.

Barley is not wheat.

Wheat is not oats.

Fir is not oak.

Hazel is not ash.

I am not Tim.

My name is not Tim.

{Is stone wood?

{Is a stone wood?

Is a path a road?

Is Tim a man?

Is a cow a horse?

Is a horse a cow?

Is to-morrow Sunday?

(Lit., Is the Sunday to-
morrow?)

Is to-day Friday?

Is to-day Saturday?

Is this Monday?

Is this Monday?

Is this Monday?

Are you a poet?

Is a kid a goat?

Is a dog a pig?

Is a pig a dog?

Is the pig yours?

Is the dog yours?

Is the little dog yours?

Was it you that lost him?

Was it you that found
him?

Was it you brought him?

Was it you left him here?

<p> An dóic leat sup leat é? An mbéarrair leat é? An b'rágsair do dhiaig é? An ttabairair dómra é? An coileán mairt é? An mianac mairt é? An d'poc mianac é? An mianac fúganta é? An b'fuil foluigeact ann? An cábóg é? An n'oiolpá é? An gceanócpá é? An mór a beirdeas uairt air? An mór ar a n'oiolpá é? An mór ar a b'raiginn uairt é? An mór a ceanócas uairt é? An mór a corpnócas pé? An 'mó bliagáin é? An 'mó lá é? An 'mó mí é? An 'mó ráite é? An 'mó peactmain é? An 'mó piacal aige? An 'mí rúil ann? An 'mó earbal air? An 'mó ceann air? An 'mó cor pé? </p>	<p> Do you think he is yours? Will you take him with you? Will you leave him behind? Will you give him to me? Is he a good pup? Is he a good breed? Is he a bad breed? Is he a good breed? Is he highly bred? Is he a low-bred cur? Would you sell him? Would you buy him? How much would you be asking for him? For how much would you sell him? For how much would I get him from you? How much would buy him from you? How much would he cost? How many years old is he? How many days old is he? How many months old is he? How many quarters (of a year) old is he? How many weeks old is he? How many teeth has he? How many eyes has he? How many tails has he? How many heads has he? How many legs has he? </p>
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An 'mó cor torais pé?
 An 'mó cor deiríú pé?
 An 'mó iunga air?
 An leat féin é?
 An amlaíó a gúirí é?
 An amlaíó a ceannúigir é?
 An amlaíó a fuair aís
 out amú é?
 An amlaíó do bponaó
 ort é?
 Ir amlaíó do rugaó aís
 do tógaó aísam féin é.

An dáiúiríú aísí?

Ir dáiúiríú.

Náé breáí an lá é!
 Náé fhuic an lá é!
 Náé fuar an lá é!
 Náé teit an lá é!
 Náé moé aísá pé!

Náé áluinn é!
 Náé breáí é!
 Náé breáí aísá pé!
 Náé bog aísá pé!

Náé bog aísá pé aísat!
 Náé bog aísá do éroicean
 ort!
 Náé bog a éagan caint
 eúíat!
 Náé cnuaró aísá an piona
 air!
 Náé fada aísí teir!
 Náé é aísí é?
 Náé mac out é?

How many fore legs has he?
 How many hind legs has he?
 How many claws has he?
 Is he your own?
 Is it how you stole him?
 Is it how you bought him?
 Is it how you found him
 losing?
 Is it how some one made
 you a present of him?
 It is how he was born and
 reared in my own pos-
 session.

Are you in earnest? (Lit.,
 Is it in earnest you are?)
 Yes, I am. (Lit., Yes, it is
 in earnest [I am]).

Isn't it a fine day!
 Isn't it a wet day!
 Isn't it a cold day!
 Isn't it a hot day!
 How very early it is! (Lit.,
 Isn't it early it is!)

Isn't it grand!
 Isn't it beautiful!
 Isn't it beautiful!
 How soft it is! (Lit., Isn't
 it soft it is!)

How soft you have it!
 How soft your skin is upon
 you!
 How easy talk comes to
 you!
 How hard the hair is upon
 him!
 How long you are at it!
 Is it not 'Ihade?
 Is he not a son of yours?

Nác é do mac é?
 Nác é do mac féin é?
 Nác é do mac-ra é?
 Nác é do mac-ra féin é?

Nác mac duitre féin é?

Nác bean í?
 Nác í do bean í?
 Nác í rin í?
 Nác í rin féin í?
 Nác í rin í féin?
 Nác leat í?

Nác leat-ra í?
 Nác í t'ingean í?
 Nác ingean duit í?

Nác ingean duit-re í?

Nác í t'ingean-ra í?
 Nác ingean duit féin í?

Nác í t'ingean féin í?

Nác í rin do rġian?
 Nác í do rġian í?
 Nác í do rġian féin í?
 Nác leat í?
 Nác rġian leat í?
 Nác rġian leatra í?
 Nác í do cúro féin í?

Nác leat féin í?

Nác tu an fear!
 Nác é an fear é! a nou-
 baire Éamon leir an
 peirce.

Is he not your son?
 Is he not your own son?
 Is he not *your* son?
 Is he not actually *your* own
 son?
 Is he not actually a son to
 yourself?
 Is she not a woman?
 Is she not your wife?
 Is not that she?
 Is not that she exactly?
 Is not that herself?
 Is she not yours?
 Is she not *yours*?
 Is she not your daughter?
 Is she not a daughter of
 yours?
 Is she not a daughter of
yours?
 Is she not your daughter?
 Is she not a daughter of
 your own?
 Is she not your own
 daughter?
 Is not that your knife?
 Is it not your knife?
 Is it not your own knife?
 Does it not belong to you?
 Is it not a knife of yours?
 Is it not a knife of *yours*?
 Is it not your own pro-
 perty?
 Does it not belong to your-
 self?
 What a man you are!
 What a man he is! as Ned
 said to the ram.

Past Time.

Ba níḡ Brian.	Brian was a king.
Ba níḡ uapal é.	He was a noble king.
Ba m'ac do Mupc'ad.	Morgan was a son of his.
Ba m'or an níḡ é.	He was a <i>great</i> king.
Ba cóma'ctac an níḡ é.	He was a <i>powerful</i> king.
Ba níḡ cóma'ctac é.	He was a powerful king.
Ríḡ cóma'ctac do b' ead é.	He <i>was</i> a powerful king.
Ba m'ait an fear é.	He was a good man.
fear m'ait do b' ead é.	He <i>was</i> a good man.
Do b' doibinn an lá é.	It was a <i>splendid</i> day.
Lá doibinn do b' ead é.	It <i>was</i> a splendid day.
Ba t'ipm an lá é.	It was a dry day.
Lá ana t'ipm do b' ead é.	It was a <i>very dry</i> day.
Ba lá b'io'ctac é.	It was a warm day.
Ba lá ana b'io'ctac é.	It was a <i>very warm</i> day.
Lá ana b'io'ctac do b' ead é.	It <i>was</i> a very warm day.
Ba m'or an b'io'ctac é.	It was great heat.
Ba láir'ip an fear é.	He was a <i>strong</i> man.
fear ana láir'ip do b' ead é.	He was a very strong man.
b' é fear ba t'reire ar a c'inead é.	He was the strongest man of his race.
b' é ba lúḡa beann ar fua'ct.	It was he that least felt the cold.
b' é ba f'ia b'earpa'ad uatac teip.	It was he that could carry a load furthest.
b' ar ba ḡiora a m'ail mile f'liḡe do cup' oé.	It was on him that it was a very short delay to traverse a mile of space.
Ba o'ear é!	It was a nice thing!
Ba m'ait é!	It was a good thing!
Ba b'reáḡ é!	It was a fine thing!
Ba m'or é!	It was a big thing!
Do b' oic é!	It was a bad thing!
Ba t'reán é!	It was a brave thing!
Ba c'puinn é!	It was an exact thing!

Dob fíor é!

Dob í an fírinne í.

Bí brian 'na rí.

Bí ré 'na rí uasal.

Bí ré cómhacta.

Bí ré í n' fear maí.

Bí ré í n' fear fósanta.

Bí an lá go h-aoibinn.

Bí an lá go h-ana aoibinn.

Bí an lá tirim.

Bí an lá ana bhoctata.

Bí an fear láidir.

Bí ré ana láidir.

Bí ré lag.

Bí ré ana lag.

Bí ré go lag.

Bí ré go h-ana lag.

Bí ré go h-ana lag ar
fao.

Bí ré go deap.

Bí ré go h-ana deap.

Bíod ré ag ól.

Bíod ré ar meisge.

Bíod ré ag bfuígean.

Bíod ré ag acpan.

Bíod tairt air.

Bíod corla air.

Bíod canncar air.

Bíod ocar air.

Bíod bhuir air.

Bíod doctall air.

Bíod éad air.

Bíod oitinear air.

Bíod leirge air.

Bíod buile air.

It was a true thing!

It was the truth.

Brian was king.

He was a noble king.

He was powerful.

He was a good man.

He was a useful man.

The day was splendid.

The day was most splendid.

The day was dry.

The day was very hot.

The man was strong.

He was very strong.

He was weak.

He was very weak.

He was weakly.

He was in a very weak
state.

He was in a very weak
state entirely.

He was nice. He was nicely
off.

He was very nice. He was
very nicely off.

He used to drink.

He used to be drunk.

He used to be fighting.

He used to be quarrelling.

He used to be thirsty.

He used to be sleepy.

He used to be vexed.

He used to be hungry.

He used to be in a hurry.

He used to be stingy.

He used to be jealous.

He used to be in haste.

He used to be lazy.

He used to be mad.

Ὀϊοὺ ρέ ρεόττα.
 Ὀϊοὺ ρέ ἀρ βυτε.
 Ὀϊοὺ ρέ ἀρ τοεαρς-βυτε.
 Ὀϊοὺ ρέ ἀρ ἀ μεαβαιρ.

He used to be scalded.
 He used to be mad.
 He used to be stark mad.
 He used to be out of his mind.

ἱρ ἀρ μειρζε ἀ Ὀϊοὺ ρέ.
 ἱρ ἀς ὀλ ἀ Ὀϊοὺ ρέ.
 ἱρ 'να ὀοτλα ἀ βί ρέ.
 ἱρ 'να ὀύιρεαῖτ ἀτά ρέ.
 ἱρ 'να ὀύιρεαῖτ ἀ βί ρέ.
 ἱρ 'να ὀοτλα ἀ Ὀϊοὺ ρέ νυαιρ
 βίῶιιν-ρε ἀμ ὀύιρεαῖτ.
 ἱρέ ἀν ὀοτλα ἱρ ρεάρ τειρ.

It is drunk he used to be.
 It is drinking he used to be.
 It is asleep he was.
 It is awake he is.
 It is awake he was.
 It is asleep he used to be
 when I used to be awake.
 It is (the) sleep he likes
 best.

ὀ' ἑ ἀν ὀοτλα τοὸ ρεάρ
 τειρ.
 ἱρέ ἀν ὀοτλα τοὸ ρεάρ
 τειρ.

What he liked best was the
 sleep.
 Sleep is the thing he liked
 best.

In the last eight phrases "ἱρ" is the statement of a GENERAL TRUTH, and suits all times, PAST, PRESENT, and FUTURE. In such sentences it is usually omitted, e.g. :—

ἀρ μειρζε ἀτά ρέ.
 ἀς ὀλ ἀ Ὀϊοὺ ρέ.
 'να ὀοτλα ἀ βεῖρ ρέ.

[It is] drunk he is.
 [It is] drinking he used to
 be.
 [It is] asleep he will be.

Sometimes it is introduced into the middle of the sentence in the form of "ἱρεαῖ," e.g. :—

ἀρ μειρζε ἱρεαῖ ἀτά ρέ.
 ἀς ὀλ ἱρεαῖ ἀ βίον ρέ.

Drunk is what he is.
 Drinking is what he does
 be at.

να ὀοτλα ἱρεαῖ ἀ βεῖρ ρέ.
 ἀς ριύβαλ ἱρεαῖ ἀτά ρέ.
 ἀς ριῖτ ἀτά ρέ.

Asleep is what he will be.
 [It is] walking he is.
 [It is] running he is.

ἱρ ἀγαμρα ἀτά ρέ.
 ἀγαμρα ἱρεαῖ ἀτά ρέ.
 ἀγαμρα ἀτά ρέ.

} It is I that have it.

Ír fear é rin.	}	That is a man.
Fear íread é rin.		
Fear é rin.		
Íré an lá amárach an Dom- nach.	}	To-morrow is Sunday. (Lit., it is to-morrow the Sunday is.)
Amárach an Domnach.		
Ír duine é.	}	It is a human being.
Duine íread é.		
Duine atá ann.		
Ba duine é.	}	It was a human being.
Duine do b'ea é.		
Duine a b'í ann.		
Ír iníde a b'íor i gCorcaigh.	}	It is yesterday I was in Cork.
Iníde a b'íor i gCorcaigh.		
Ír iníu atáim ag teacht abhaile.	}	It is to-day I am coming home.
Iníu atáim ag teacht abhaile.		
Ír amárach a éireas.	}	It is on to-morrow I shall return.
Amárach a éireas.		
Amárach íread a éireas.		

Sometimes the very nature of the statement will not allow "ír" to be used in past time.

Ír láidir atá Diarmuid.	Dermod is strong.
Ír láidir a b'í Diarmuid iníde.	Dermod was strong yesterday.
Ír láidir a b'eir ré amárach.	He will be strong to-morrow.

But we cannot say :—

Ír láidir an fear Diarmuid nuair b'í ré ós. *We must say, ba láidir an fear Diarmuid nuair a b'í ré ós, Dermod was a strong man when he was young. It does not follow that he is a strong man now. But we can say, Ír láidir a b'í Diarmuid nuair a b'í ré ós, because it is true now that he was strong then.*

Conditional Sentences.

- má 'r maic é ip micio é. If it is good it is full time for it.
- "má 'r cailín ó'n t'uaic mé ní íorpaínn zeir." "Even if I am a country girl I would not eat tallow."
- má 'r féidir é tiocfaid Diarmuid. Dermot will come if it is possible.
- "Dá mb' féidir é do tiocfaid ré. He would have come if it had been possible.
- má tá ciall agat éirfid. If you have sense you will keep silent.
- "Dá mbeidhead ciall agat éirfid. If you had sense you would keep silent.
- má bíon ciall aige éirfid ré. If he will have sense he will keep silent, or if he has sense he will keep silent.
- ba maic liom deoic o' fágail. I should like to get a drink.
- ba féidir an fear taobh dá mbeidhead aige. Thade would be a wonderful man if he had money.
- "Dá mba maic leir é do beidhead aige. He would have money if he liked.
- "Dá mba ná fágail ré uair é beidhead ré aige go tiu. If he had not let it go he would have it in abundance.
- má b' fada é an lá ba gairid í an oíche. If the day was long the night was short.
- "Dá mb' fada é an lá beidhead an oíche gairid. If the day had been long the night would have been short.

The difference between dá mba and má ba is this—má ba takes the condition for granted as REALISED, dá mba takes the OPPOSITE for granted.

- má 'r òuine uapal é. If he is a gentleman (*which I should think he is*), &c.
 Óá mba òuine uapal é. If he were a gentleman (*which he cannot be*), &c.
 Má ba òuine uapal é. If he was a gentleman (*as you say he was*), &c.
 má tá òeoc aḡam ólpaḡ é. If I have a drink I shall drink it.
 Óá mberòeao òeoc aḡam If I had a drink I would
 o' ólpaḡn é. drink it.
 Má tá ré aḡam ḡeaḡair é. If I have it you will get it.
 Óá mberòeao ré aḡam If I had it you would get it.
 ḡeaḡtá é.
 Má 'r aḡampra atá ré If I have it you will get it.
 ḡeaḡair é.
 Óá mb' aḡampra beròeao If I had it you would get
 ré ḡeaḡtá é. it.
 Má 'r aḡ imteact atá If it is going he is, I shall
 ré òeapḡao leir pan- bid him stay.
 mḡaint.
 Óá mb' aḡ imteact a If he was going I would bid
 beròeao ré òeapḡainn him stay.
 leir panmḡaint.
 Má 'r ocraḡ atá air taḡ- If it is hungry he is, I shall
 arḡao puḡ le n-iteao give him something to
 òó. eat.
 Óá mb' ocraḡ a beròeao If he was hungry I would
 air taḡarḡainn puḡ le give him something to
 n-iteao òó. eat.
 Má 'r òómpra a tuḡair é tá If it is to me you gave it,
 ré aḡam. I have it.
 Óá mba òómpra taḡarḡá é If you had given it to me
 beròeao ré aḡam. I should have it.
 Má 'r na còḡla atá ré ní 'l If it is asleep he is, he is
 baogal air. all right.
 Óá mba' na còḡla beròeao If he were asleep he would
 ré ní beròeao baogal be all right; there would
 air. be no danger of him.

mā tā a tuitteao aḡam ḡeabair ē.	If I have any more you'll get it.
Ōā mberoeao a tuitteao aḡam ḡeabōcā ē.	If I had any more you should get it.
ba mair liom ōā ūpēaoainn paōaric ō' fāḡāit air.	I should like if I could get a view of it.
ba mair liom ḡo labairpā.	I should like you to speak.
ba mair liom ḡo n-ēirpā.	I should like you to keep silent.
ba mair liom ḡo ōtiocpā aḡur labairt liom.	I should like you to come and speak to me.
ba mair liom ḡo ūpanpā tōir pa baile ōuit pēin.	I should like you to remain east at home for yourself.
Ōā mb' āil leat ēirteaoct berōinn ana ūirōeao ōiōt.	If you would hold your tongue I would be very much obliged to you.
Ōob fēār ōe tū ē ōā mba nā berōeao a leat oir- eao cainte aḡat.	You would be the better of it if you had not one half the talk.
Ōā mba nā berōeao tapc air nī ōlpao pē.	If he were not thirsty he would not drink.
muna mberōeao ḡo ūpuit tapc air nī ōlpao pē.	But that he is thirsty he would not drink.
muna mberōeao tapc ōo berō air nī ōlpao pē.	But for his being thirsty he would not drink.
muna mberōeao tapc air nī ōlpao pē.	If he were not thirsty he would not drink.
muna paib tapc air nīōr ōl pē.	If he was not thirsty he did not drink.
muna mberōeao ḡo paib tapc air nī ōlpao pē.	But that he was thirsty he would not drink.
muna ūpuit tapc air nī ōlpao pē.	If he is not thirsty he will not drink.

The learner must note carefully the difference between those seven forms of a negative condition, especially between muna paib and muna mberōeao ḡo paib, as well as between muna ūpuit and muna mberōeao ḡo ūpuit.

Muna b̄ruit means If there is not. *Muna mber̄deað*
ʒo b̄ruit means But for the fact that there is. *Muna*
paib̄ means If there was not. *Muna mber̄deað ʒo paib̄*
means But for the fact that there was.

mā 'r puo é ʒo b̄pan̄paɪ If it is a thing that you will
ʒo lā ɾaɪ ʒo teine. stay till morning, come
 as far as the fire.

Ōā mba puo é ʒo b̄pan̄pā If it was a thing that you
ʒo lā nioɪ m̄iɾoe ōuit would stay till morning
ɾeaɕt ʒo ōtī an teine. you might come to the
 fire.

Ōā mba puo é ʒo ōt̄ioɾpā If it was a thing that you
ar̄ ʃan̄m̄aint ʒo lā nioɪ would come on staying
m̄ioɪ ōuit ɾʒēala ōo ɕuɪ until morning you would
ābaite. want to send word home.

Ar̄ iapaɪ ar̄, mā ba puo Did you ask him to send
é ʒo b̄pan̄pað ɾé ʒo lā, word home if it was a
ɾʒēala ōo ɕuɪ ābaite? thing that he would stay
 till morning?

In this sentence, mā ba puo é intimates the speaker's approval. Ōā mba puo é would intimate the speaker's indifference, or disapproval, of the party's remaining.

Ōā mba puo é ʒo b̄paʒainn If it was a thing that I
ɾice p̄unt ar̄ an ʒcapal would get twenty pounds
āʒuɾ ōeic̄ p̄unt ar̄ an for the horse and ten
mboin ɪɾ beaʒ nā ʒo pounds for the cow, I
mber̄deað an leaɕ-ɕioɾ would have nearly the
āʒam. half-year's rent.

Ōā mba puo é ʒo mber̄- If it was a thing that to-
eað an lā amāpaɕ ar̄ morrow would be any
ɾōʒnam̄ ō' ɾēaɾpaɾde way fair, a rick could be
ɾuaɕ ōo ōēanam̄ ōe 'n made of that hay below.
ɾeuɾ ɾam̄ ɕioɾ.

Ōūbaɾɾ leɪɾ mā ba puo é I told him, if the day was
ʒo mber̄deað an lā ar̄ any way fair, to make a
ɾōʒnam̄, ɾuaɕ ōo ōēan- rick of the hay.
am̄ ōe 'n ɾeuɾ.

Here, má ba fuo é intimates that the day DID turn out fine. Dá mba fuo é would intimate that it DID NOT.

Muna fuo é go taitenro If it is not a thing that
an áit leat féadfair you will like the place
imteaét ar. you can leave it.

Dúbarc leir dá mba fuo I told him that if he hap-
é ná taitenro an áit pened not to like the
leir ná faib bac air place he was at liberty
imteaét ar. to leave it.

Má 'r fuo é go mberò an If it turns out that this
bliagáin reo cóm maic year will be as good as
leir an mbliagáin anairis last year was, the times
berò an raozal ruar. will be at the height of
prosperity.

Dá mba fuo é go mberò- If this year had turned out
eao an bliagáin reo as good as last year we
cóm maic agur bí an would be as well off as
bliagáin anairis beirómir we could wish.
ar ár rooil.

"ir" relative.

An t-é ir rí. The man who is king.
"An rúmaire ir ádair "That mope who is father
duic." to you."

An t-é ir fear tíge anro. The person who is man-
of-the-house here.

Cia h-é ir ceann anro? Who is boss here?

Cia h-é ir siolla aguib? Who is your guide?

Cia h-é ir fear cinn muin Who is your leader?
oraib?

An t-é ir siolla agáinn The person who is our
iré ir fear cinn muin guide it is he who is our
orainn. leader.

An t-é ir fada cor iré ir The man who is long of
fada trurlog. leg it is he who is long
of step.

- An fear uob óige. The man who *was* younger
(than any one else), *i.e.*,
the man who *was* the
youngest.
- An fear uob fear. The man who was better
(than any one else), *i.e.*,
the man who was best.
- An fear ba mó caint. The person who *had* more
talk (than any one else),
i.e., the man who *had*
most talk.
- An fear ba móir caint. The man who *was* of much
talk, *i.e.*, the man who
had a lot of talk.
- Ba minic nár b' é an fear uob uasal cáil an fear uob uasal méinn. It frequently happened that
it was not the person
who had the high name
that had the noble dis-
position.

Cáil and méinn are substantives of MANNER.

- An t-é uob feara cor b' é uob feara cruiflós. The person who had the
long leg was the person
who had the long step.
- An t-é ba giolla againn ipé b' fear cinn rian againn. The person who was our
guide is the person who
was our leader.

In old Irish this relative ip was often written ap, as if compounded of a and ip; e.g., "Dobertar duit-ríu rín" ol Cathal "ócúir ní tugad pempí ná ina diaib co bfuinde bpaíca ní ap tereiu linn olcár rín." "That shall be granted to thee," said Cathal, "and there has not been given before it, nor after it until the brink of judgment, a thing which is more disagreeable to us than that." (See Airtinge Meic Conglinne, page 59.)

The relative form of τᾱ is ατᾱ. Ατᾱ should never be used as an absolute form.

τᾱ ρέ 'na cōola.	He is asleep.
'Na cōola ατᾱ ρέ.	It is asleep he is.
'Na cōola ατᾱ ρί.	It is asleep she is.
ῥᾱς μαρ ατᾱ ρέ é.	Leave him as he is.
"An τ-έ ατᾱ ῥuar óltar "θεοῦ αἱρ."	"The man who is prosperous, people drink his health."
"An τ-έ ατᾱ ῥίor buait- tear cor αἱρ."	"The man who is down, people trample on him."
τᾱίμ zo μαίτ.	I am very well.
ῥᾱς μαρ ατᾱίμ μέ.	Leave me as I am.
Zo ῥó μαίτ ατᾱίμ.	It is right well I am.
ἰρ zo h-ana μαίτ ατᾱίμ.	It is mighty well I am.
Zo vian μαίτ ἰρεαθ ατᾱίμ.	Exceedingly well is what I am.
τᾱίμ zo h-ana μαίτ.	I am mighty well.
τᾱίμ zo vian μαίτ.	I am exceedingly well.
"Oar ῥιαθ τᾱίμρε αρ meῖρε!"	"Really, I am drunk."
2077 ὅι Σεᾱḡan uá' mangáin ann.	John Mangan was there.
ἰρέ Σεᾱḡan ua mangáin a bí ann.	It is John Mangan that was there.
ὅι bean Σεᾱḡain ui mangáin ann.	John Mangan's wife was there.
Bean Σεᾱḡain ui mangáin a bí ann.	It was John Mangan's wife that was there.
ὅι an ῥḡeal map rin.	The matter stood in that way.
Sin map a bí an ῥḡeal.	That is how the matter stood.
map a bí ρέ.	As it was.
map ατᾱ ρέ.	As it is.
map a beῖrō ρέ.	As it will be.
map a bioῥō ρέ.	As it used to be.

mar a beirdead ré.	As it would be.
Bí ré mar atá ré.	It was as it is.
Tá ré mar a beiré ré.	It is as it will be.
Beiré ré mar a bíod ré.	It will be as it used to be.
Bíod ré mar a bíon ré.	It used to be as it does be.
Bíon ré mar a bíod ré.	It does be as it used to be.
Ir as teacht atá Domhnall.	It is coming Donald is.
Tá Domhnall as teacht.	Donald is coming.
An t-é atá 'na gíolla	The person whom we have
asainn iré atá i n' fear	as guide is the person
cinn sin asainn.	whom we have as leader.

In dependent sentences ir becomes gur or gurab.

Deirim gur breá is an lá é.	I say that it is a <i>fine</i> day.
Deirim gur lá breá is é.	I say that it is a fine day.
Deirim gurab áluinn an lá é.	I say that it is a glorious day.
Meairim gur fear láidir é.	I consider that he is a strong man.
Cearaim gur anro atá ré.	I conclude that it is here it is.
Ir dóic liom gur treise o' fear taobh 'na Domhnall.	I think that Thade is a stronger <i>man</i> than Donald.
Creirim gur fearcainn a déanfaió ré.	I believe it is rain that will come.
Ní deirim 'ná gur as ríoc atá ré.	I don't say but that it is freezing it is.
Ní deirim 'ná go bfuil an ceart asat.	I don't say but you are right.
Ní deirim 'ná gur asat atá an ceart.	I don't say but that it is you that's right.
Dúbaire gur breá is an lá é.	I said that it was a fine day.
Dúbaire gur lá breá is é.	I said that it was a fine day.
Dúbaire ré gur óróc lá é.	He said that it was a bad day.
Dúbaire ré gur b' áluinn an lá é.	He said that it was a glorious day.

mearar sup b' fear láirir é.	I thought that he was a strong man.
ceapar sup anro a bí ré.	I thought that it was here he was.
má veim sup breáḡ an lá é veapao an píunne.	If I say that it is a fine day I shall say the truth.
má veim sup breáḡ an lá é veim an píunne.	If I say that it is a fine day I say the truth.
oá n-abrainn sup breáḡ an lá é veapainn an píunne.	If I were to say that it is a fine day I would say the truth.
oá n-abrainn sup breáḡ an lá é veapainn an píunne.	If I were to say that it was a fine day I would say the truth.

In dependent sentences ní becomes ná, nác ; and níor becomes nár or nár b'.

lí h-olc an lá é.	It is not a bad day.
veim nác olc an lá é.	I say that it is not a bad day.
líor b' olc an lá é.	It was not a bad day.
oúbart nár b' olc an lá é.	I said that it was not a bad day.
líor cáilleap é.	I did not lose it.
oúbart nár cáilleap é.	I said that I did not lose it.
lí h-aómao cloc.	Stone is not wood.
veim nác aómao cloc.	I say that stone is not wood.
oúbart nár b' aómao cloc.	I said that stone was not wood.
lí ḡaóap coinín.	A rabbit is not a dog.
veim nác ḡaóap coinín.	I say that a rabbit is not a dog.
oúbart nár ḡaóap coinín.	I said that a rabbit was not a dog.
má veir tuine sup ḡaóap coinín ní veir ré an píunne.	If a person says that a rabbit is a dog he does not say the truth.

- Ծά n-αβραὸ τουινε ζυρ If a person were to say that
 ζαῶαρ an coinín ní the rabbit is a dog he
 ὀέαρφαὸ ρέ an φίριννε. would not say the truth.
 Μά αβραν τουινε ζυρ ζαῶαρ If a person say that a rabbit
 coinín ní ὀέαρφαὸ ρέ is a dog he will not say
 an φίριννε. the truth.
 Οὐῶαρτρα, ὁά n-αβραὸ I said, that if a person
 τουινε ζυρ ζαῶαρ coinín, were to say that a rabbit
 nά ὀέαρφαὸ ρέ an φίρ- was a dog, he would not
 inνε. say the truth.
 Οὐῶαιρτ Οὐόinnatt zo nουῶ- Donald said that *I* said that
 αρτρα, ὁά n-αβραὸ τουινε if a person were to say
 ζυρ coinín ζαῶαρ nά that a dog was a rabbit he
 ὀέαρφαὸ ρέ an φίριννε. would not say the truth.
 Ζυρ α' μαίτ αζατ! Thank you!
 Νάρ α' μαίτ αζατ! No thanks to you!
 Ζυρ α' mίλε μαίτ αζατ! Thank you ever so much!
 Νάρ α' mίλε μαίτ αζατ! In downright defiance of
 you!
 Ζυρ α' ρεαῖτ ρεάρ α βεῖρ- That we may be seven times
 mίτo βλιαζαν ὁ 'nουu better off this day twelve
 αζυρ muna ρεάρ nάρ α' months, and if we are
 meapa! not better that we may
 not be worse!
 Τά ταὸς ταρ εῖρ ὀάρ, ζυρ Thade has died, may he
 α' μαίτ an μαίρε ὀό é! have fared well by it!
 Τά ρέ αρ ρλίς na φίριννε, He is gone to the other
 ζυρ α' μαίτ an μαίρε world, may he be happy
 ὀό é! in the matter!
 Τά ρεάλα μαίτε αζαm I have good tidings for you.
 ουιτ. Ζυρ α' ρlán Health to the bringer of
 ρεάλαίθε! the tidings!
 Ζυρ α' ρεάρ αmάραῖ tú! May you be better to-
 morrow!
 Τά áτap opm. I am glad.
 Οῖon áτap opm. I do be glad.
 Οῖí áτap opm. I was glad.
 Οῖοὸ áτap opm. I used to be glad.

Beirò átar oim.	I shall be glad.
Beiréadò átar oim.	I would be glad.
b' féiríir go mbeiréadò átar oim.	Perhaps I would be glad.
Bíorò átar oim.	Let me be glad.
má tá átar oim.	If I am glad.
Óá mbeiréadò átar oim.	If I were glad.
Da mairt liom átar oo beir oim.	I should like to be glad.
Ir mairt liom átar oo beir oim.	I like to be glad.
Ní mairt liom san átar oo beir oim.	I do not like not to be glad.
Níor mairt liom san átar oo beir oim.	I should not like not to be glad.
Táatar éugat.	(They) are going to beat you.
Táatar ad leanmáint.	(They) are following you.
Táatar as feiteam leat.	(They) are waiting for you.
Táatar as faine ort.	(They) are watching you.
Táatar ar oo tí.	(They) are bent on injuring you.
Conur atáatar agaid?	How goes it with ye?
Táatar mairt go leór.	It goes pretty well.
Bíótear as riúbal ar an gcórán ro.	(People) do be walking on this path.
Bíótear am leanmáint.	(They) do be following me.
Bíótear as caint ann.	(Some one) does be talking there.
Bíótear as glaoúac oim.	(Some one) does be calling me.
Bíótear as masadó fúm.	(The people) do be making game of me.
Bíótear as suir aróir uaim.	(Some one) does be stealing my corn.
Bíótear as caiteam na gcloí liom.	(They) do be throwing the stones at me.
Bíótear as marbhadó na sceapc oim.	(They) do be killing my hens.

Óo bíótear as glaoðac orm.	(Some one) was calling me.
Bíótear as faire orm.	(Some one) was watching me.
Bíótear as ríúbal am díaró. <i>yes</i>	There was (some one) walking after me.
Bíótear ríomam ar an mbócar.	(The party) was before me on the road.
Bíóti as glaoðac orm.	(Some one) used to be calling me.
Bíóti as faire orm.	(Some one) used to be watching me.
Bíóti as caiteam na gcloí liom.	(Some one) used to be throwing the stones at me.
Beirfear éugac.	(They) will be at you.
Beirfear as teac.	(Some one) will be coming.
Beirfear as imteac.	(They) will be leaving on to-morrow.
An mbeirfear as gabáil o' féur iníu?	Shall (we) be at hay to-day?
An mbeirfear ollam éuge?	Shall (we) be ready for it?
Beirfear.	Yes, (we) shall.
Má tátear ollam iníu beirfear ollam amárac.	If (we) are ready to-day (we) shall be ready to-morrow.
Óá mbeirfear ollam iníu óo beirfear ollam amárac.	If (we) were ready to-day (we) would be ready to-morrow.
Má bíótear ollam anoct beirfear ollam amárac.	If (we) are ready to-night (we) shall be ready to-morrow.
An bfuiltear ollam?	Are (people) ready?
An mbíótear ollam?	Do (they) be ready?
An mbíótear as glaoðac ort?	Does (any person) be calling you?
An mbíótear as caiteam cloí leat.	Does (any person) be throwing stones at you?
Bíótear.	Yes.

Deirum go mbíodtear.	I say there does.
Dúdar go mbíodtí.	I said there used to be.
An raibtear a's glaothac ort iníu?	Was there (anyone) calling you to-day?
Ní raibtear.	There was not.
An bfuiltear a's glaothac ort anois?	Is there (anyone) calling you now?
Ní fuittear. Ní 'ltear.	There is not.
An bfuiltear cúgam?	Is (anyone) going to be at me?
Tátear.	Yes, there is (some one).
Bíodtear a's faire air.	Let (some one) be watching him.
Bí do fúige!	Get up at once!
Bí meair!	Be quick!
Bí amuic!	Go out at once!
Bí ar ríubal!	Go away!
Bí a's gluaiseacht!	Be moving!
Bí a's imcheacht!	Be going!
Ná bí do fearaí anraim!	Don't remain standing there!
Coruis agus ná bíodtear a's feiteam leat!	Make haste lest (the people) may be waiting for you!
Ná bí am boðrao!	Don't be bothering me!
Ná bí a's ma'sao fút péin!	Don't be making game of yourself, i.e., don't be making a fool of yourself.
Ná bí a's leigint na gaoithe irthead.	Don't be letting the wind in, i.e., don't be talking absurdly.
Conur 'taoi?	How are you?
An bfuil 'n tu go dia-bulta?	Are you exceedingly well?

Some of our Irish scholars are under an extraordinary misapprehension regarding this word dia-bulta. They imagine it is derived from the word dia-bal=devil. It is

not. It simply means "redoubled." When some of our learned men meet *ὑαβυλτα* they call it "like a fiend." But when they meet *κόιςὑαβυλτα*, they have to call it what it really means, "five-fold."

The people's instinct has enabled them to give the true meaning of the word in their own broken English. Here is how they manage it:—

Τά ρέ ας ριόκ.	"It is freezing."
Τά ρέ ας ριόκ ὅο ὑαβυλτα.	"It is freezing GREATLY."
Τά ρέ ας φεαρταίνν.	"It is raining."
Τά ρέ ας φεαρταίνν ὅο ὑαβυλτα.	"It is raining GREATLY."
Τά τὰὐς ας ριιτ.	"Thade is running."
Τά ρέ ας ριιτ ὅο ὑαβυλτα.	"He is running GREATLY."
Τά ρέ ας ριύβαλ ὅο ὑαβυλτα.	"He is walking GREATLY."
Τά ρέ ας φάρ ὅο ὑαβυλτα.	"He is growing GREATLY."
Τά ρέ ας οβαίρ ὅο ὑαβυλτα.	"He is working GREATLY."
Ἀν ὕφιλ ἄν κοίρε ὅο μαίτ αἰαῖβ?	"Have ye the oats good?"
Ἀέ! Τά ρέ ὅο ὑαβυλτα αἰαίνν.	"Ach! We have it GREATLY."
Τάιτο na ππάταίρε ὅο ὑαβυλτα ἀρ φατ αἰαίνν.	"We have the potatoes GREAT ENTIRELY."

The word *ὑαβυλτα* expresses intensity. It is like the word REDOUBLED in English, both as to origin and meaning. There is a word which is derived from *ὑαβαλ* = devil. It is the word *ὑαβαίλ*. The people invariably translate it "devilish."

Ἰρ ὑαβαίλ ἄν οβαίρ ἰ.	"It is devilish work."
Ἰρ ὑαβαίλτα ἄν οβαίρ ἰ.	"It is AWFUL work."
Ἰρ ὑαβαίλτα ἄν οὔινε εἰτε φεαβάρ.	"He is an awfully good man."

- 1ṛ diaḅalta an duine é le cṛuinneap. "He is an awfully exact man."
- 1ṛ diaḅalta an capal é *cum* cum oibṛie. "He is a GREAT horse for work."
- 1ṛ diaḅalta an talaṁ é cum óṛnan. "It is GREAT land for barley."
- 1ṛ diaḅalta an ṛḡéal é ná fanṛá rocaṛ. "It is an extraordinary thing that you would not keep quiet."
- ṽáć diaḅalta ná leiḡṛáḃ ṛḃ dom ṛéin! "Is it not extraordinary that ye would not let me alone!"
- ṽáć diaḅalta ná leiḡṛáḃ ṛḃ dom ṛéin! "Is it not extraordinary that ye would let *myself* alone!"
- leiḡ dom ṛéin. Let me alone.
- leiḡ dom ṛéin. Let myself alone.
- ṽá ḃac é ṛéin. Don't mind it.
- ṽá ḃac é ṛéin. Don't mind itself.
- ṽáć diaḅalta an oićneap atá oṛt! What an awful hurry you are in!
- ṽáć diaḅail an oićneap atá oṛt! What a divilish hurry you are in!
- 1ṛ diaḅalta an ṛuinneamṽ a ḃion le pléur. A bullet moves with very great force.
- 1ṛ diaḅalta a ḃṛuil o' aṛḡeao aḡ ṽaḃḡ. Thade has an awful lot of money.
- 1ṛ diaḅalta a ḃṛuil oe éaint aḡe ṛé aṛḡeao atá aḡe. He has an awful lot of talk whatever money he has.
- ṽí beaḡ oe ṛeo aḃṛuil oe éaint aḡe. (*Lit.* It is not too little as a wonder what talk he has.) The amount of talk he has is amazing.
- ṽí beaḡ o' ionḡna é. (*Lit.* It is not too little as a wonder.) It is a very great wonder.

Ní beas liom dó.	I have got enough of it.
Ní beas liom dóib.	I have got enough of them.
Ní beas dom péin an méir reo.	This much is enough for me.
Ní mór dom péin an méir reo.	This much is little enough for myself.
Ní mór liom duit é.	I don't grudge it to you.
Ní mór duit é.	You want it.
Ní beas duit é.	It is enough for you.
Tá ré ró mhór agat.	It is too big for you.
Tá ré ró beas agat.	It is too small for you.
Tá ré ró láidir duit.	It is too strong for you.
Tá ré ró lag duit.	It is too weak for you.
Tá ré ró lag agat.	You have it too weak.
Tá ré ró tearnn agat.	You have made it too stiff.
Tá ré ró bog agat.	You have it too slack.
Tá ré ró bog duit.	It is too slack for you.
Tá ré cam agat.	You have bent it.
Tá ré ollamh agam.	I have prepared it; I have made it ready.
Tá ré lán agam.	I have filled it; I have it full.
Tá ré rocair agam.	I have settled it; I have it settled.
Tá ré istig agam.	I have brought it in; I have it brought in; I have it in; I have it inside.
Tá ré amuic agam.	I have put it out; I have it put out; I have it out; I have it outside.
Tá ré ar lár agam.	I have thrown it down; I have it thrown down; I have it down; I have it on the ground.
Tá ré tuar agam.	I have put it up; I have it put up; I have it up; I have it above.

Τά ρέ ρωρ αἶαμ.

(*This is the same as the previous sentence, but it expresses the upward motion, not the rest above. This distinction cannot be expressed in English.*)

Τά ρέ τίωρ αἶαμ.

I have taken it down below; I have it carried down; I have it down; I have it below.

Τά ρέ ρίωρ αἶαμ.

(*The same distinction as in the previous case.*)

Τά ρέ ἑάλω αἶαμ.

I have taken it over; I have it carried over; I have it over, yonder.

Τά ρέ ἀνωρ αἶαμ.

(*The same distinction.*)

Τά ρέ ἀνωρ αἶαμ.

I have brought it here; I have it brought here; I have it here.

Τά ρέ ἀνωρ αἶαμ.

I have brought it over; I have it brought over; I have it over, here.

Τά ἀν τεμε ἀρ ἑαρω
αἶαμ.

I have lighted the fire; I have the fire lighted; I have the fire lighting.

Τά ἀν τ-ἀρῆα ῥωλω
αἶαμ.

I have emptied the vessel; I have the vessel emptied; I have the vessel empty.

Τάω να βα ἰ ῥεαντα
'ἑελε αἶαμ.

I have collected the cattle; I have the cattle collected; I have the cattle together.

ἱρω μο βα ρέιν ἱω.

They are my own cows.

ἱρω ἱω.

They are the same.

ἡ ἡ-ἱω ῥο ἱω!

These are not they!

ἀν ἱω ῥο ἱω?

Are these they?

ἡ ἡ-ἱω.

They are not.

<p> Tá duine ag teacht. An é Dermuid é? Ní h-é. An é a mac é? An bó atá ann? I r bó. Ireadó. An í an bó atá ann? I rí. Uiteamnac ireadó í. Ireadó ran. Tá ré 'na lá, tá ran. 'Na lá ireadó atá ré. I r- eadó ran. Buirte ireadó atá ré agat. Ireadó ran. 'Na smitheirínib atá ré agat. Ireadó ran. 'Na búrsgar atá ré agat. Ireadó ran. Ní h-iontaoib túra. Ní h-eadó ran. Tá ré go deas agat. Tá ran. Tá ré go h-aindeir agat. Tá ran. Go h-aindeir ireadó atá ré agat. Ireadó ran. I r túra a búr é. Ní mé aet Thadg. Le capúr ireadó búr ré é. Ní h-eadó aet le tuaisg. Siné an capúr. Sióí an tuaisg. Siúó é Thadg. Siné é anran é. Sióé anro é. </p>	<p> There is a person coming. Is it Dermod? It is not. Is it his son? Is it a cow? Yes. Is it the cow? Yes. She is a thief, so she is. It is day, so it is. Day is what it is, so it is. Broken is how you have it, so it is. In smithereens is how you have it, so it is. In fragments you have it, so it is. You are not to be trusted, so you are not. You have it in a nice way, so you have. You have it in a mess, so you have. In a mess is how you have it, so it is. It was you that broke it. No, but Thade. It was with a hammer he broke it. No, but with a hatchet. That is the hammer. This is the hatchet. Yonder is Thade. There it is there. Here it is here. </p>
--	---

Siúto é anpúto é.

Siúí anpo í.

Siní anpan í.

Siúto í anpúto í.

Tá pé anpan.

Tá pé anpo.

Tá pé anpúto.

Siné é.

Siní í.

Ireadó.

Ireadó pan.

Ní h-eadó.

Ní h-eadó pan.

There it is yonder.

Here she is here.

There she is there.

There she is yonder.

It is there.

It is here.

It is yonder.

That is it. That is he.

That is she. That is it.

Yes. The matter is so.

That matter is so.

No. The matter is not so.

That matter is not so.

It will be seen from the above that é is the masculine, or neuter, pronoun; that í is the feminine pronoun; and that eadó is not a pronoun at all, but a particle whose function it is to represent any description of indefinite predication after ír. Hence eadó always represents the truth of some statement, which ír asserts, and which ní denies. Ireadó="The matter is so." Ní h-eadó="The matter is not so." An eadó?="Is it so?" Nac eadó?="Is it not so?" Mar 'ó eadó (mar buó eadó)="As if it were so."

Beit.

Beit láirip.

Beit lag.

Ír maic an puo beit It is a good thing to be strong.

Ír olc an puo beit lag. It is a bad thing to be weak.

B' fēáir liom beit láirip I'd rather be strong than weak.

Cao 'na éadó ná ceannú- Why don't you buy shoes
-gean tu b'óga óuit for yourself?
féim?

San an t-airgeadó ro beit Because I have not got the
agam. money.

- CAD 'NA ÉAOB NÁ TUŠAN TÚ
 LEAT AN MÁLA? Why do you not bring the
 bag?
 É BEIT PÓ ÉROM. Because it is too heavy.
 CAD 'NA ÉAOB NÁ FUIT ANN-
 LAN LE O' ÉUITO BÍO AŠAT? Why have you no kitchen
 with your food?
 ŠAN AON PÁŠAIL DO BEIT Because I have no means
 AŠAM AIR. of getting it.
 CAD ÉUIGE ÓUIT BEIT AŠ What are you making game
 MAŠAO FÚM? of me for?
 ŠAN AON ÉIALI DO BEIT Because you have no sense.
 AŠAT.
 CAD 'NA ÉAOB NÁ H-ÍTEAN Why don't you eat more?
 TÚ TUILLÉAO?
 MO ÓÓITIN DO BEIT ÍTTE Because I have eaten
 AŠAM. enough.
 AN BPAŠAO BEIT IPTIŠ Will you give me a night's
 UAIT? lodging?
 ŠEABAIR, AÉT ŠAN BEIT 'ŠÁ I will, provided you will not
 ÍNPINT OPM AMÁPAČ. be telling it to-morrow.
 NÍ FEÁR BEIT AŠ CAINT AIR There is no use in talking,
 AÉT IP IONŠANTAC AN you are an extraordinary
 DUINE TÚ! person!
 NÍ FEÁR BEIT AŠ CAINT AIR, There is no use in talking,
 DO BUAIÓ AN LÁ INDIU AP this day flogs all I have
 A BPEACA PIAH! ever seen!
 NÍ 'L AON MAIT ÓUIT BEIT There is no use in your
 LIOM! being at me!
 NÍ H-IONAN BEIT AP BUILE There is a difference be-
 AŠUP AP LÁN-BUILE. tween being mad and
 being mad entirely.
 MÁ'P MAIT LEAT BEIT BUAN If you wish to live long
 CAIT PUAP AŠUP TEIT. take your food cold and
 run away.
 ŠAN BEIT AM BOÓPAÓ IPÉ Not to be bothering me,
 ÓÉANPAH! 'tis what you'll do.
 TÁ RÉ ŠAN BEIT AP PÓŠNAH. He is a little unwell.
 CUIBPAČ, ŠAN BEIT MAOÍH- Fairly well, without much
 TEAC. to boast of.

- b' feara duit gan a beir It would be better for you
 aḡat aḡt pḡáta aḡur if you had but a potato
 ḡpáinne pḡalainn do tḡis and a grain of salt in
 pḡein 'ná dḡa mbeirḡeado your own house than if
 rḡḡs aḡur pḡorta aḡat i you had the greatest
 otḡis an fḡir cḡall. luxuries in another
 man's house.
- Dúbart leir gan beir I told him not to be long
 aḡpado. (away).
- Dúbart leir gan don I told him not to be in any
 otḡnear do beir aḡir. hurry.
- Dúbart leir gan don eagla I told him not to be afraid.
 beir aḡir.
- Dúbart leir gan don tḡruaḡ I told him not to have any
 beir aḡise dḡoib. compassion for them.
- Dúbart leir gan don eagla I told him not to be afraid
 beir aḡise pḡómpa. of them.
- Dúbart leir gan don beann I told him not to be in-
 do beir aḡise ortḡa. fluenced by them (not to
 mind them).
- Dúbart leir gan don cḡall I told him not to have any-
 do beir aḡise cúca. thing to do with them.

(This cḡall is a genuine Irish word. It does not mean the English word "call." The Irish for that is ḡlaoḡ.

- "tḡḡar mo ḡpḡeann mo "I have given my affection,
 cḡall 'r mo fearc do the interest of my mind
 Séamur." and my love, to James."
- "ná bíodḡ don cḡall aḡat "Don't interfere with it."
 cúise."

It is very ridiculous for people who have learned a LITTLE Irish to proceed at once to "CORRECT" the forms of speech which the best intellect of the nation has been using for centuries, and to REJECT beautiful Irish words because they happen to sound like certain English words, with the meaning of which they have no connection.)

Is fearr beith díomhaoin 'nā It is better to be idle than
 doic gnótaic. doing bad work.

“ Ceathrar cailleac san beith manntaic;
 Ceathrar ffrancaic san beith buíde;
 Ceathrar shreapáide san beith bhréasaic;
 'Sín dáróeas ná fuil ra tír.”

“ Four old hags who are not gap-toothed;
 Four Frenchmen who are not yellow;
 Four shoemakers who do not tell lies;
 There is a dozen people who do not exist in the
 ccuntry.”

END OF PART I.

ΔΣΥΙΣΙΝ

APPENDIX

ΝΑ η-ὑμπερα.

Irish Numerals.

The Irish number has three different shapes in the mind. First, it is a substantive. Like any other substantive, it stands either with or without the definite article. With the definite article it means some *definite* number, as $\alpha\eta\ \tau\text{-}\alpha\omicron\eta$ = "the one," $\alpha\eta\ \tau\epsilon\iota\varsigma$ = "the ten," $\alpha\eta\ \acute{\epsilon}\alpha\tau\ \tau\epsilon\iota\varsigma$ = "the first ten," $\alpha\eta\ \tau\alpha\pi\alpha\ \kappa\acute{\upsilon}\varsigma$ = "the second five." Without the definite article it is an *indefinite* substantive, $\kappa\acute{\upsilon}\varsigma$ = "a five," $\tau\epsilon\iota\varsigma$ = "a ten."

Secondly, in the Irish mind the idea of number is a *mental instrument for counting*. Then it has in speech the particle α before it. $\alpha\ \eta\text{-}\alpha\omicron\eta$ = "one," $\alpha\ \tau\acute{\omicron}$ = "two," $\alpha\ \tau\tau\acute{\iota}$ = "three."

Every number, *when thus used as a counter*, has this particle before it. In counting, people have the habit of dropping, at certain numbers, from the second shape of the idea to the first, just as if, in English counting, a person were to say instead of "twelve," "a dozen," or instead of "twenty," "a score."

This alternation of the Irish mind, between the two shapes of the idea, gave rise to some confusion among scholars. They thought some of the Irish numbers *took* the particle and that others *did not*. The truth is that *none* of them take it when used as independent substantives, and that they *all* take it when used as

counters. I have heard Δ céad used as a counter. It means *the last individual of the hundred*, whereas céad means *the whole hundred individuals*.

The third shape of the idea is that of a counter *in the form of an adjective*, i.e., "one horse," "two horses," "three horses," &c. In this method of Irish counting the first number is never used at all. We never say in Irish "*one horse*." We always say, capat, $\partial\acute{a}$ capat, $\tau\acute{p}\acute{i}$ capat, $\acute{c}e\acute{i}\tau\acute{p}e$ capat, etc; bean, $\partial\acute{a}$ mnaoí, $\tau\acute{p}\acute{i}$ mná, $\acute{c}e\acute{i}\tau\acute{p}e$ mná, etc.

Sometimes, in Irish counting, the individuals are kept so distinct as *never to constitute a plural*.

Capat=one horse.

$\partial\acute{a}$ capat=two horses.

$\tau\acute{p}\acute{i}$ capat=three horses.

$\acute{c}e\acute{i}\tau\acute{p}e$ capat=four horses, &c.

Seact, oct, and naoi prefer the plural.

Thus the mystery of $\acute{p}\acute{i}\acute{c}e$ capat is easily seen through.

In the case of *verbal nouns* even react, oct, and naoi take the singular.

Seact mbuatao=seven thrashings.

Oct mbuatao=eight thrashings.

Naoi mbuatao=nine thrashings.

Deic mbuatao=ten thrashings.

Cúig beirboo=five boilings.

$\tau\acute{p}\acute{i}$ $\acute{c}\acute{p}\acute{o}\acute{m}\acute{u}\acute{s}\acute{a}\acute{o}$ =three dryings.

$\partial\acute{a}$ $\acute{f}\acute{a}\acute{r}\acute{s}\acute{a}\acute{o}$ =two squeezings.

Cimit= (one) rubbing.

The learner must take care not to be misled by the grammars and their Latin terminologies. Those Latin terminologies do not fit our Irish language. They are all confusion.

na h-uimhreacha.

IRISH NUMERALS.

an uimhir féin.	THE NUMBER ITSELF.
Don.	One (the number)
Dó.	Two „
Trí.	Three „
Ceaḃair.	Four „
Cúig.	Five „
Sé.	Six „
Seacht.	Seven „
Ocht.	Eight „
Naoi.	Nine „
Deic.	Ten „
Doimnéas.	Eleven „
Dódeas.	Twelve „
Trídeas.	Thirteen „
Ceaḃairdeas.	Fourteen „
Cúigdeas.	Fifteen „
Séideas.	Sixteen „
Seachtdeas.	Seventeen „
Ochteas.	Eighteen „
Naoideas.	Nineteen „
Fice.	Twenty „
Don a' r fice.	Twenty-one „
Dó a' r fice.	Twenty-two „
Ceaḃair a' r fice.	Twenty-four „
gc. gc.	&c.
Deic a' r fice.	Thirty „
Daḃao.	Forty „

This form of the numeral is a substantive, and can have the definite article before it when the sense of the language so requires; thus:—

An t-don.	The one.
An dó.	The two, <i>i.e.</i> , that individual two.
An trí.	The three.

Δν ceatair.

The four, *i.e.*, there is question of a number of fours, and this is a certain one of them. It is the *four* of which mention has been made somewhere.

Δν uimír as cóimream.

THE NUMBER, COUNTING.

Δ h-aon.
 Δ dó.
 Δ trí.
 Δ ceatair.
 Δ cúig.
 Δ sé.
 Δ seacht.
 Δ h-oct.
 Δ naoi.
 Δ deic.
 Δ h-aoinnéas.
 Δ dóúéas.
 Δ trínéas.
 Δ ceatairnéas.
 Δ cúignéas.
 Δ séinéas.
 Δ seachtóéas.
 Δ h-octóéas.
 Δ naoinéas.
 Δ fiche.
 Δ h-aon a' r fiche.
 Δ trí a' r fiche.
 Δ cúig a' r fiche.
 Δ deic a' r fiche.
 Δ daicad.
 Δ h-aon a' r daicad.

One.
 Two.
 Three.
 Four.
 Five.
 Six.
 Seven.
 Eight.
 Nine.
 Ten.
 Eleven.
 Twelve.
 Thirteen.
 Fourteen.
 Fifteen.
 Sixteen.
 Seventeen.
 Eighteen.
 Nineteen.
 Twenty.
 Twenty-one.
 Twenty-three.
 Twenty-five.
 Thirty.
 Forty.
 Forty-one.

This form of numeral is used while the finger of the person counting points, for each numeral, to the individual which is counted. The Δ is not repeated in the

compound forms. It would be impossible to repeat it. No individual thing could occupy the position both of a *veic* and a *rice*, for example. Hence a thing could not be a *veic* a' *r* a *rice*. It must be a *veic* a' *r* *rice*.

an uimír aḡ léiriúḡaḡ.

THE NUMBER, DEFINING
SOMETHING.

an t-aonmáḡ lá.	}	The first day.
an céaḡ lá.		
an dómaḡ lá.	}	The second day.
an ḡara lá.		
an trímaḡ lá.	}	The third day.
an treap lá.		
an ceathrmaḡ lá.		The fourth day.
an cúigmaḡ lá.		The fifth day.
an rémaḡ lá.		The sixth day.
an seachtmaḡ lá.		The seventh day.
an t-octmaḡ lá.		The eighth day.
an naomáḡ lá.		The ninth day.
an deicmaḡ lá.		The tenth day.
(an deacmaḡ.		The tithe.)
an t-aonmáḡ lá déaḡ.		The eleventh day.
an ḡara lá déaḡ.		The twelfth day.
an trímaḡ lá déaḡ.		The thirteenth day.
an ceathrmaḡ lá déaḡ.		The fourteenth day.
an cúigmaḡ lá déaḡ.		The fifteenth day.
an rémaḡ lá déaḡ.		The sixteenth day.
an seachtmaḡ lá déaḡ.		The seventeenth day.
an t-octmaḡ lá déaḡ.		The eighteenth day.
an naomáḡ lá déaḡ.		The nineteenth day.
an ficmaḡ lá.		The twentieth day.
an t-aonmáḡ lá ficeḡ.		The twenty-first day.
an ḡara lá ficeḡ.	}	The twenty-second day.
an dómaḡ lá ficeḡ.		
an trímaḡ lá ficeḡ.		The twenty-third day.
an ceathrmaḡ lá ficeḡ.		The twenty-fourth day.
an cúigmaḡ lá ficeḡ.		The twenty-fifth day.
an rémaḡ lá ficeḡ.		The twenty-sixth day.

Δη δεϊκμάθ λά ρίχρο.	The thirtieth day.
Δη τ-δονμάθ λά ρέας δη ρίχρο.	The thirty-first day.
Δη ραπα λά ρέας δη ρίχρο.	The thirty-second day.
Δη τρῖμαθ λά ρέας δη ρίχρο.	The thirty-third day.
Δη σεατρῖμαθ λά ρέας δη ρίχρο.	The thirty-fourth day.
Δη ραράσῖμαθ λά. λά α ραράσ.	} The fortieth day.
"1 μβλιαῖαιν α ραράσ βεϊρ διτιον ῖαν ριολ ῖαν βλάτ."	
	"In the year 1840 furze will be without seed and without blossom."

This word "ραράσ" should not be written ρά ρίχρο. What the people have said for centuries is ραράσ. The derivation, of course, is ρά ρίχρο. But what sort of *English* would we have if instead of the *word* we were to write its *derivation*!

Δη τ-δονμάθ λά α'ρ ρα- ράσ.	The forty-first day.
Δη ραπα λά α'ρ ραράσ.	The forty-second day.
Δη τρῖμαθ λά α'ρ ραράσ.	The forty-third day.
Δη δεϊκμάθ λά α'ρ ραράσ.	The fiftieth day.
Δη τ-δονμάθ λά ρέας α'ρ ραράσ.	The fifty-first day.
Δη ραπα λά ρέας α'ρ ρα- ράσ.	The fifty-second day.
λά α τρῖ ρίχρο.	The sixtieth day.
βλιαῖαιν α τρῖ ρίχρο.	The year '60.
βλιαῖαιν α ἑιτρε ρίχρο.	The eightieth year.
Δη τ-δονμάθ βλιαῖαιν α'ρ ἑιτρε ρίχρο.	The eighty-first year.
Δη δεϊκμάθ βλιαῖαιν α'ρ ἑιτρε ρίχρο.	The ninetieth year.

Δη τ-δονμάθ βλιαζαίν	The ninety-first year.
ῥέας ἀ'ρ' ἐεῖτρε ρίσιθ.	
Δη ἐέδομάθ βλιαζαίν.	The hundredth year.
Δη τ-δονμάθ βλιαζαίν	The hundred-and-first year.
ἀζυρ ἐέδο.	

All these expressions are exactly as I have heard them from the mouths of the people.

ῥαοινε ῥ'ἀ ζκόμρεαμ.	PERSONS BEING COUNTED.
Ῥοινε.	A person.
Βεητ.	Two persons.
Τριύρ.	Three persons.
Ἐεάτρηρ.	Four persons.
Κύιζεαρ.	Five persons.
Σειρεαρ.	Six persons.
Μόρρηρεαρ	Seven persons.
Οόταρ.	Eight persons.
Ἡδονθύρ.	Nine persons.
Ῥεῖκνιύβυρ.	Ten persons.
Δοιννε ῥέας.	Eleven persons.
Ῥάρεας.	Twelve persons.
Τρι ῥοινε ῥέας.	Thirteen persons.
Ἐεῖτρε ῥοινε ῥέας.	Fourteen persons.
Κύιζ ῥοινε ῥέας.	Fifteen persons.
Σέ ῥοινε ῥέας.	Sixteen persons.
Σεατ νῥοινε ῥέας.	Seventeen persons.
Οότ νῥοινε ῥέας.	Eighteen persons.
Ἡδοι ῥοινε ῥέας.	Nineteen persons.
Ῥίε ῥοινε.	Twenty persons.
Ῥοινε ἀζυρ ρίε.	Twenty-one persons.
Βεητ ἀ'ρ' ρίε.	Twenty-two persons.
Ῥάέαθ ῥοινε.	Forty persons.
Ῥοινε ἀζυρ Ῥάέαθ.	Forty-one persons.
Ῥεῖκ νῥοινε ἀζυρ Ῥάέαθ.	} Fifty persons.
Ῥεῖκνιύβυρ ἀ'ρ' Ῥάέαθ.	

Τῆς ἑξήκοντος ὄψεως.	Sixty persons.
Ὁ ἑξήκοντος ὄψεως.	Sixty-one persons.
ἑξήκοντος ὄψεως.	Sixty-two persons.
ἑξήκοντος ὄψεως.	Seventy persons.
ἑξήκοντος ὄψεως.	Seventy-one persons.
ἑξήκοντος ὄψεως.	Seventy-two persons.
ἑξήκοντος ὄψεως.	Seventy-three persons.
ἑξήκοντος ὄψεως.	
ἑξήκοντος ὄψεως.	Eighty persons.
ἑξήκοντος ὄψεως.	Eighty-one persons.
ἑξήκοντος ὄψεως.	Eighty-eight persons.
ἑξήκοντος ὄψεως.	Ninety persons.
ἑξήκοντος ὄψεως.	Ninety-one persons.
ἑξήκοντος ὄψεως.	Ninety-two persons.
ἑξήκοντος ὄψεως.	Ninety-three persons.
ἑξήκοντος ὄψεως.	

The η in ὄψεως is broad. There *was* a ο between it and the ε.

ἑκατόν ὄψεως.	One hundred persons.
ἑκατόν ὄψεως.	One hundred and one persons.
ἑκατόν ὄψεως.	One hundred and two persons.
ἑκατόν ὄψεως.	One hundred and three persons.
ἑκατόν ὄψεως.	One hundred and four persons.
ἑκατόν ὄψεως.	One hundred and five persons.
ἑκατόν ὄψεως.	One hundred and ten persons.
ἑκατόν ὄψεως.	One thousand persons.
ἑκατόν ὄψεως.	One thousand one hundred persons.

Céad míle duine.	One hundred thousand persons.
Duine agus céad míle.	One hundred thousand and one persons.
Duine agus míle.	One thousand and one persons.
Deic céad míle duine.	One million of persons.
Duine agus deic céad míle.	One million and one persons.
Fice céad míle duine.	2,000,000 persons.
Duine agus fice céad míle.	2,000,001 persons
Beirt agus fice céad míle.	2,000,002 persons.
Céad agus fice céad míle duine.	2,000,100 persons.
Míle agus fice céad míle duine.	2,001,000 persons.
Deic míle agus fice céad míle duine.	2,010,000 persons.
Céad míle agus fice céad míle duine.	2,100,000 persons.
Deic céad míle agus fice céad míle duine.	3,000,000 persons.
Daicéad céad míle duine.	4,000,000 persons.
Trí fice céad míle duine.	6,000,000 persons.
Ceithre fice céad míle duine.	8,000,000 persons.
Céad céad míle duine.	10,000,000 persons.
Míle míle duine.	1,000,000 persons.
Céad míle míle duine.	100,000,000 persons.
Deic céad míle míle duine.	1,000,000,000 persons.
Duine agus deic céad míle míle.	1,000,000,001 persons.

neirce d'á gcómreath.

THINGS BEING COUNTED.

Cloic míne.

A stone of meal.

Dá cloic míne.

Two stone of meal.

Trí cloic míne.

Three stone of meal.

Cearde cloic míne.

Four stone of meal.

Cúig cloic míne.

Five stone of meal.

Sé cloic míne.

Six stone of meal.

Seacht cloic míne.

Seven stone of meal.

Ocht cloic míne.

Eight stone of meal.

Naoi gcloic míne.

Nine stone of meal.

Deic cloic míne.

Ten stone of meal.

Don cloic déag míne.

Eleven stone of meal.

Dá cloic déag míne.

} Twelve stone of meal.

Dá cloic déag míne.

Thirteen stone of meal.

Trí cloic déag míne.

Nineteen stone of meal.

Naoi gcloic déag míne.

} Twenty stone of meal.

Fice cloic míne.

Twenty-one stone of meal.

Fice cloic míne.

Twenty-two stone of meal.

Cloic agus fice míne.

Twenty-threestone of meal.

Dá cloic a' fice míne.

Twenty-four stone of meal.

Trí cloic fice míne.

Twenty-nine stone of meal.

Cearde cloic fice míne.

Thirty stone of meal.

Naoi gcloic fice míne.

Thirty-one stone of meal.

Deic cloic fice míne.

Don cloic déag ar fice míne.

Thirty-two stone of meal.

Dá cloic déag ar fice míne.

Thirty-three stone of meal.

Trí cloic déag ar fice míne.

} Forty stone of meal.

Dá cloic míne,

Dá cloic míne.

The learner will perceive that in one of these phrases the m of mine is aspirated, in the other it is not. Here is the reason. If *dá cloic* be taken as *one thing*, it is a phrase-noun and *not* feminine. If the words be taken *singly*, then the word *cloic* aspirates *mine*,

because the word *cloč* is feminine. The speaker is at perfect liberty to say *ῥαῆαῦ . . . cloč-mine*, or *ῥαῆαῦ-cloč . . . mine*. This different grouping of the words is, of course, made merely in the mind. It need not be expressed by the voice.

WITH THE DEFINITE ARTICLE.

<i>Ἀν ἑῶς ῥῖνε.</i>	The stone of meal.
<i>Ἀν ῥά ἑῶις ῥῖνε.</i>	The two stone of meal.
<i>Ἡα τῖι ἑῶα ῥῖνε.</i>	The three stone of meal.
<i>Ἀν τ-αον ἑῶς ῥέας ῥῖνε.</i>	The eleven stone of meal.
<i>Ἀν ῥά ἑῶις ῥέας ῥῖνε.</i>	The twelve stone of meal.
<i>Ἡα τῖι ἑῶα ῥέας ῥῖνε.</i>	The thirteen stone of meal.
<i>Ἡα ἡαοι ῡἑῶα ῥέας ῥῖνε.</i>	The nineteen stone of meal.
<i>Ἀν ῖἑε ἑῶς ῥῖνε.</i>	} The twenty stone of meal.
<i>Ἀν ῖἑε ἑῶς ῥῖνε.</i>	
<i>Ἀν ἑῶς Ἀρ ῖἑῖο ῥῖνε.</i>	The twenty-one stone of meal.
<i>Ἀν ῥά ἑῶις Ἀρ ῖἑῖο ῥῖνε.</i>	The twenty-two stone of meal.
<i>Ἡα τῖι ἑῶα ῖἑῖο ῥῖνε.</i>	The twenty-three stone of meal.
<i>Ἀν τ-αον ἑῶς ῥέας Ἀρ ῖἑῖο ῥῖνε.</i>	The thirty-one stone of meal.
<i>Ἀν ῥά ἑῶις ῥέας Ἀρ ῖἑῖο ῥῖνε.</i>	The thirty-two stone of meal.
<i>Ἡα τῖι ἑῶα ῥέας Ἀρ ῖἑῖο ῥῖνε.</i>	The thirty-three stone of meal.
<i>Ἀν ῥαῆαῦ ἑῶς ῥῖνε.</i>	} The forty stone of meal.
<i>Ἀν ῥαῆαῦ ἑῶς ῥῖνε.</i>	
<i>Ἀν ἑῶς Ἀ'ρ ῥαῆαῦ ῥῖνε.</i>	The forty-one stone of meal.
<i>Ἀν ῥά ἑῶις Ἀ'ρ ῥαῆαῦ ῥῖνε.</i>	The forty-two stone of meal.
<i>Ἡα τῖι ἑῶα Ἀ'ρ ῥαῆαῦ ῥῖνε.</i>	The forty-three stone of meal.
<i>Ἀν τῖι ῖἑῖο ἑῶς ῥῖνε.</i>	} The sixty stone of meal, &c.
<i>Ἀν τῖι ῖἑῖο ἑῶς ῥῖνε,</i>	
7c.	

Ṫá ṛṣiling ar cloic mine.	Two shillings for a stone of meal.
Ṫá ṛṣiling ar Ṫá cloic mine.	Two shillings for two stone of meal.
Ṫá ṛṣiling ar ṫrí cloca mine.	Two shillings for three stone of meal.

I have never heard clocaib in these constructions. It seems to me that grammarians are utterly ignorant of the true meaning of this -ib which they are pleased to call "*dative plural*." Now, in the above example, if the ṫrí cloca did not mean a given *single* measure, if it meant three *individual things*, it should be clocaib. Here ṫrí cloca is *one* collective quantity, and it is that fact, before my mind, which prevents me from saying clocaib. It appears then that this -ib expresses, not a difference of *case*, but a difference of *mode*. There is far more purity of language in the speech of the people than there is in our grammars. We have no *Irish* grammar. They are all *Latin* grammars.

leat na cloice mine.	Half of the stone of meal.
leat an Ṫá cloc mine.	} Half of the two stone of meal.
leat an Ṫá cloc mine.	
leat na ṫrí gcloc mine.	Half of the three stone of meal.
leat na ndoic gcloc mine.	Half of the ten stone of meal.
leat an don cloc oéas mine.	Half of the eleven stone of meal.
leat an Ṫá cloc oéas mine.	Half of the twelve stone of meal.
leat na ṫrí gcloc ndoéas mine.	Half of the thirteen stone of meal.
leat an ficeas cloc mine.	Half of the twenty stone of meal.
leat an don cloc ar ficio mine.	Half of the twenty-one stone of meal.

Λεατ αν οά ελοε αρ φιέτω	Half of the twenty-two
mine.	stone of meal.
Λεατ να οτρί γελοε αρ φιέτω	Half of the twenty-three
mine.	stone of meal.
Λεατ αν οαεαω ελοε mine.	Half of the forty stone of
	meal.
Uαιρ; αον uαιρ αμáιν.	Once.
Όά uαιρ; φαοι όό.	Twice.
Τρί η-uαιρε; πό έρί.	Three times.
Ceίτρε η-uαιρε; πό έεα- ταίρ.	Four times.
Όειε η-uαιρε; πό όειε.	Ten times.
Ψίε uαιρ.	Twenty times.
Uαιρ um α ρεαε.	At odd times, now and then, "a seldom time."
Seaeτ η-uαιρε οέας αρ φιέτω.	"Hundreds of times."

When uαιρ signifies "an hour" it has always the words "α' ετοις" with it. Sometimes, especially in the case of verbal nouns, the *individuals counted* are kept so distinct in the mind as never to constitute a plural, no matter how large their number.

Capaθ.	A twist or turn.
Όά έapaθ.	Two twistings.
Τρί έapaθ.	Three twistings.
Έειτρε έapaθ.	Four twistings.
Cúτ έapaθ.	Five twistings.
Sé έapaθ.	Six twistings.
Seaeτ γεapaθ.	Seven twistings.
Oét γεapaθ.	Eight twistings.
Naoi γεapaθ.	Nine twistings.
Όειε γεapaθ.	Ten twistings.
Αον έapaθ όέας.	Eleven twistings.
Τρί έapaθ όέας.	Thirteen twistings.
Ψίε έapaθ.	Twenty twistings.

CÉAD CARAD.	A hundred twistings.
Ḃaineamair trí carad	We turned the fox around
dÉas ar fíciú ar an	thirty-three times.
madá muad.	

Sometimes, for the purpose of smoothness, the word *ceann* is introduced in counting.

bó.	One cow.
Ḃá bó.	Two cows.
Trí cinn de buaib.	{ Three cows.
Ceitre cinn de buaib.	{ Three head of cattle.
Don ceann dÉas de buaib.	Four head of cattle.
Naoi gcinn dÉas de buaib.	Eleven cows.
fíce bó.	Nineteen cows.
féur bó.	Twenty cows.
féur bá bó.	The grass of a cow.
féur trí cinn de buaib.	The grass of two cows.
féur trí mbó.	The grass of three cows.
féur ceitre mbó.	{ The grass of three cows.
féur ceitre cinn de buaib.	
féur cúis mbó.	{ The grass of four cows.
féur cúis cinn de buaib.	
féur deic mbó.	{ The grass of five cows.
féur deic cinn de buaib.	
féur don ceann dÉas de	{ The grass of ten cows.
buaib.	
	The grass of eleven cows.

Don ceann dÉas is a phrase noun, and therefore *indeclinable*.

féur an don ceann dÉas	{ The grass of the eleven cows.
de buaib.	
féur an don bó dÉas.	{ The grass of the twenty
féur an fícead bó.	
	cows.
féur na h-don bó.	The grass of the one cow.

ῥέυη ἀν ἁὸν ἐὰπατ.

Ἦον οὐνε.

Ἦον βειῖτε.

Ἦον τῖν.

Ἦον τεὰτῖν.

Ἦον ἡα βειῖτε.

Ἦον ἀν ἐὺνῖν.

Ἦον ἀν ἀοιννε ὀέαδ.

Ἦον ἀν ὀάπῖαδ.

ῥεὶὸμ ἀν ὀάπῖαδ.

Ἦον ῥῖε οὐνε.

Ἦον οὐνε ἀγυρ ῥῖε.

ῥεὶὸμ ῥῖε οὐνε.

ῥεὶὸμ ἐάτῃ ἀπατ.

The grass of the one horse.

One person's share.

Two persons' share.

Three persons' share.

Four persons' share.

The two persons' share.

The five persons' share.

The eleven persons' share.

The twelve persons' share.

As much as twelve persons
could do in one effort.

Twenty persons' share.

Twenty-one persons' share.

As much as twenty persons
could do in one effort.

The force of 100 horses,
i.e., 100 horse power.

Δι n-a éur i gclo
o' ua caéail aḡur o'á buiḡean,
35, 36 aḡur 37 Spáio mḡoi an Tmáḡa,
baile-aéa-cliaé.

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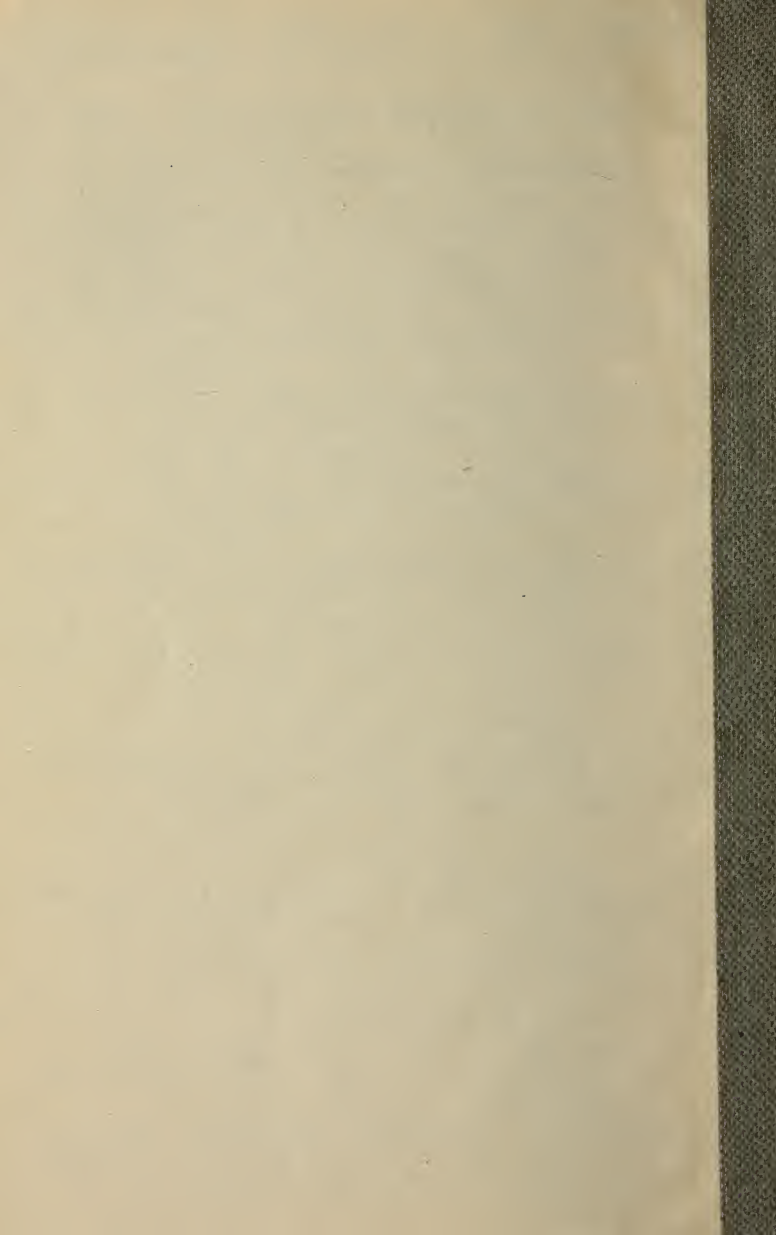
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